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BAPTIST MISSIONS

IN

EUROPE

BY
REV. EDMUND F. MERRIAM



MORAVIAN SEAL

"Our Lamb has conquered; let us follow Him"

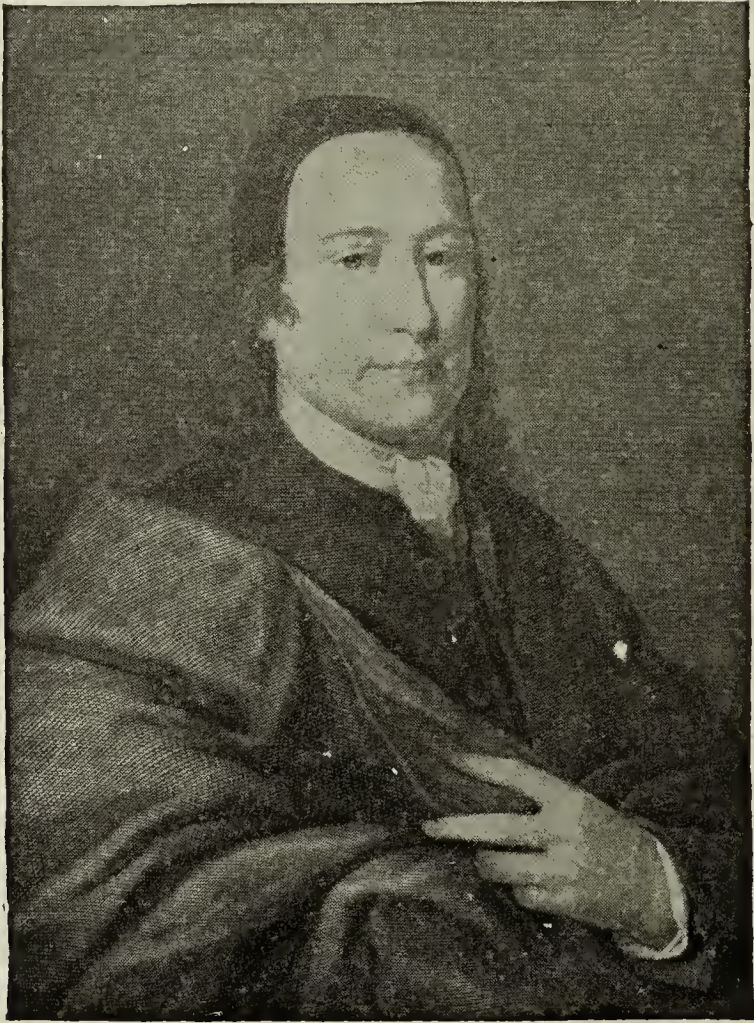
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COUNT ZINZENDORF,
The Early Patron of the Moravians.

BAPTIST MISSIONS IN EUROPE.

THE position of Baptists in Europe is unique. Their peculiar faith and practice presents the strongest protest against the formalism of the Protestant State churches, as well as the most effective opposition to the superstitions of the Roman Catholic hierarchy. This distinctive position has a two-fold influence, as it brings upon the Baptists the greatest hatred and most active persecution of the priesthood on the one hand, and, on the other, commends them to the sympathy and aid of the most pious and devoted members who are found in the established churches. While often compelled to endure great persecution and distress from the authorities, who are usually under the control of the priests of the State churches, they receive much encouragement and assistance from those pure and noble spirits who love the truth, and who are found in every communion and under every name. Amid the fires of persecution the Baptists have thrived. From the feeble, obscure body of a few years ago, Baptists have now come in all the countries of Continental Europe to occupy a position which is respectable, if not every way influential. Baptists from America who are visiting Europe may now find churches of their own denomination in nearly all the large cities of the Continent; and these Baptists, who are often holding up the standard of Gospel truth under circumstances of great difficulty, are always much cheered and encouraged by visits from those who come to them, representing the great Baptist body of America. Nearly all these Continental Baptist churches are aided by the American Baptist Missionary Union, except those in Italy which are under the Southern Baptist Convention; and the work which they are carrying on is varied in conditions, methods, and success, but of deep interest to the lovers of a pure gospel, and of vast importance to the progress of the truth in all European countries.

THE FRENCH MISSION.

THE Baptist Mission in France is a European counterpart of the American Baptist Telugu Mission in India. Its early history is one of trials and persecution and slow growth, while its later years have witnessed more abundant harvests and more rapid progress. Both in direct and indirect lines there is a prophecy of greater and brighter things in the future.

As early as 1832, the minds of American Baptists were turned towards France as a field for missionary labor, and Prof. Ira Chase, of Newton Theological Institution, visited France for preliminary investigations. With him was a native of France, Mr. J. C. Rostan. A small place of worship was opened in Paris and services were continued by Mr. Rostan after the return of Prof. Chase to America. Inspired by the favorable report of Prof. Chase, Rev. Isaac Willmarth was designated by the Baptist Board to begin a mission in France, and he reached Paris in June, 1834. May 10, 1835, the first Baptist church in Paris was organized with six members. Several Christian churches were found in the northeastern portion of France which by the study of the New Testament had come into sympathy with Baptist views. They received with great rejoicing the tidings Mr. Willmarth brought them, of a larger and stronger body of Christians of like faith with themselves, and gladly entered into relations with them. In 1835, Rev. Erastus Willard and Rev. David N. Sheldon joined the mission and work was continued in Paris and in the northeast, Mr. Sheldon opening a school for theological students at Douai. Mr. Rostan had died early in the history of the mission; Mr. Willmarth was compelled to return to the United States by the failure of his health, and Mr. Sheldon also soon left the mission. In 1839 there were seven Baptist churches in France, with one hundred and forty-two members, and Mr. Willard was the only American missionary left upon the field; but the work made satisfactory progress by the aid of several French brethren who had now entered the ministry.

But the work was not to continue without the opposition of evil forces. Persecutions arose against the Baptists. The prosperity of the work and baptisms in various places aroused

the hostility of the Roman Catholic priests, and a law was made prohibiting the meeting together of an association of more than twenty persons at one time. Any person opening his house for public worship was made liable to a fine. At Genlis, a chapel built by the Baptists, because of the opposition of the Roman Catholics, was closed, and for eleven years the Baptists were unable to occupy it. The columns of the "Baptist Missionary Magazine" were searched for accounts of the work in France, and those who were named were followed by persecution and fines, so that it became necessary to print the news from the French mission with blanks for places and names that they might not supply information for the use of the Roman Catholic priests and the French police.

In 1848 the French Revolution brought nominal religious freedom for all. Worship was made free in law, but owing to the ascendancy of the Roman Catholic faith, means were still found to visit the Baptists with much persecution. Two of the Baptist preachers, Mr. Lepoids, pastor of the First Church in Paris for twenty years, and Mr. Foulon were arrested and thrown into prison and afterwards fined. By the Revolution the chapel at Genlis was thrown open after eleven years of seclusion. Dr. T. T. Devan, formerly a missionary to China, joined the French mission in 1848, and several other French brethren had now entered the ministry, including Rev. J. B. Cretin, one of the most useful of those who have been connected with the mission. Dr. Devan withdrew from the mission in 1853 and Mr. Willard in 1856, and since that time the work has been carried forward almost wholly by the French brethren, with only financial assistance from America. Yet the number of churches multiplied and extended into different portions of France, and the membership increased from 281 in 1856 to 599 in 1877.

During the Franco-Prussian war nearly all the men in the churches entered the army, but the Lord preserved them and their families, so that the Baptist cause cannot be said to have suffered greatly as the result of the war. The Baptist chapel in Rue de Lille, Paris, was completed in 1873, and has since been continuously occupied by the First Baptist Church. On the whole, the progress of the mission in France for the first half century of its existence cannot be said to have

been rapid, but much excellent and permanent work had been done by faithful and devoted men, and a foundation laid for the more rapid progress of later years.

In 1887 a new era began to dawn for the Baptist mission



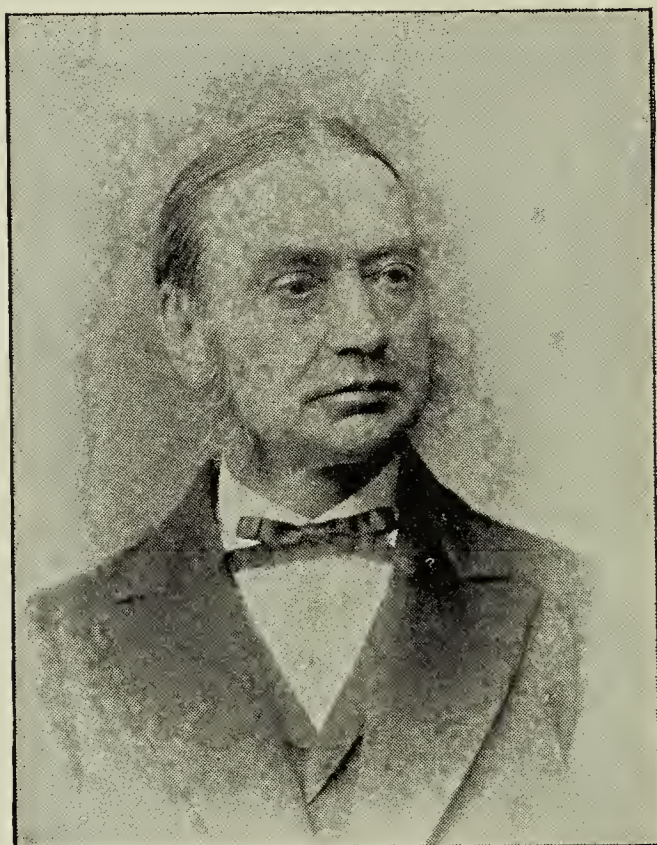
REV. RUBEN SAILLENS.

in France. The labors of the McAll mission had resulted in a general revival of the evangelical and evangelistic spirit among the churches. Rev. Ruben Sallens, the chief helper of Rev. R. W. McAll in his mission, was a Baptist, and aside

from his regular service in connection with that mission, was able to devote some attention to our denominational work. In 1888 he became pastor of the Baptist church in Rue de Lille, still retaining his connection with the McAll mission, and a more encouraging spirit began to pervade the churches throughout the country. In 1889 the McAll mission, although undenominational in all its movements, seeing the necessity of churches to care for the converts in the mission halls, favored the organization of churches of different denominations among the converts of the mission. The Baptists were the first to take advantage of this movement and Mr. Saillens organized the second Baptist church in Paris and began preaching in a hall in Rue St. Denis. On the retirement of Mr. Saillens, Rev. Philemon Vincent was called from St. Etienne to be pastor of the First Church, worshipping in the chapel in Rue de Lille. Mission halls, similar to those occupied by the McAll mission, were also opened at two places, so that there were four places of Baptist worship in the French capital. A new spirit of evangelism and progress began to be manifested in the Baptist work throughout France, and there were revivals in several of the ten churches connected with the Missionary Union. The work was reorganized in many places and placed on a new and more aggressive basis. The increasing prosperity and permanence of Baptist work in France brought to light the fact that a large number of the most pious and evangelical of the pastors of the *Église Libre*, or Free Church, really held Baptist views, although they had never identified themselves with the Baptist movement, and some of these pastors united fully with the Baptist churches in France and greatly strengthened the working force of the mission, several of them being employed by the Missionary Union in various places in France.

The year 1891 may be said to mark an epoch in the Baptist work in France. Mr. Saillens had now withdrawn wholly from the McAll mission in order to devote himself entirely to Baptist work, and had become general Secretary of the French Baptist missionary committee. The Baptist mission in France, which had made slow progress for so many years, now entered upon an era of blessing for which there is great

reason to praise God. The revival, begun in 1888, was increasing continually. This revival may be said to have resulted largely from the numerous Baptist publications put forth by Rev. J. B. Cretin, who with immense industry and perseverance continued to prepare and distribute Baptist tracts and publications, many of them being published and circulated at his own expense. He was also the means of bringing into the Baptist ranks nearly all of the other French



REV. ALEXANDRE DEZ,
TREASURER OF THE FRENCH MISSION.

Baptist pastors who had been so useful in the work, — Rev. J. Vincent, Rev. Alexandre Dez, Rev. Henri Andru, Rev. Aimè Cadot, and others, born Roman Catholics and won to God and Baptist views through the efforts of this devoted man. Another cause of the revival was the fact that some from other churches had been led by their study of the Scriptures to come out boldly upon pure scriptural ground in regard to the administration of the ordinances and other ecclesiastica.

questions. The pure evangelical spirit of the Baptists also led many Christians in other churches to favor the movement, even when they did not identify themselves fully with the Baptist churches. In fifteen months the two churches in Paris nearly doubled. The First Church had four mission halls and the Second Church two, where meetings were carried on, aside from the constant daily meetings in the principal place of worship in Rue St. Denis. Work had extended to other places, and all the churches in the country were strengthened and encouraged. The church at Montbelliard, near Switzerland, had extended over the border; a new church was formed at Valentigney, and the Baptist movement in French Switzerland received its impulse from these churches and is making encouraging progress. A church was opened at Tramelan, and a whole church in Neuchatel, which had been conducted several years on evangelical lines, came over bodily and united with the Baptist Association.

The movement in the northeast of France also extended into Belgium and a Baptist church has been organized at Ougrée. In four years the number of churches in French-speaking Europe increased from nine to nineteen. A large number of laborers joined the mission from other bodies, calling for a large increase of appropriations from the Missionary Union. While the work in Paris has shown special fruitfulness, yet the work in other places has realized scarcely less of blessing. The church in Tramelan, Switzerland, reached two hundred members, and the Baptist sentiment is steadily gaining ground. The Baptist churches in the northeast of France, where the mission received its first encouragement, have continually increased in membership; but the Baptists in this part of France are almost entirely working people and miners, and they are subject to many embarrassments on account of their relations to their Roman Catholic employers, yet they have made wonderful progress. The great difficulty is to obtain money to erect halls for the accommodation of those who wish to hear the Gospel. At the last reports the statistics of the French Mission gave 30 preachers, 19 churches, and 1,900 members.

France is in a state of intellectual and spiritual ferment, and it is the general conviction that it is on the eve of great

religious changes. The present seems to be the time for fruitful and aggressive Baptist labor in France. Faithful, earnest, effective preaching of the pure Gospel of the Lord Jesus Christ will not be without its fruit. The French people are hesitating between the reaction of Roman Catholicism and the barrenness of infidelity, and the conditions for their receiving the pure and holy truths of the Gospel are most favorable. There is the loudest call for the continuance of the most earnest and aggressive work for Christ in France.

THE MISSION IN SPAIN.

PROF. WILLIAM I. KNAPP was the founder of Baptist mission work in Spain. He studied at Hamilton Theological Institution, and established himself in independent missionary work in Madrid in 1869. He afterwards applied to the Missionary Union for assistance, which was granted. In 1870 Rev. John W. Terry was appointed a missionary, but remained in the country only a few months; yet the mission received great encouragement in its earlier years. Eighteen were baptized in 1870, and Aug. 10 of that year the first Baptist church in Madrid was organized with thirty-three members. Several Spanish evangelists were raised up, among them Rev. G. S. Benoliel, who for several years was pastor of the Baptist church in Madrid and whose preaching attracted great attention. A church was formed in Valencia in 1871. Some work was also done in Portugal and a number of converts were baptized in that country. Forty-one were baptized in Linares, but the promising work in that field was broken up by persecution. There were also a number received in Alicante. In 1874 there were four churches with four native pastors and evangelists and a total number in membership of two hundred and forty-four. Mr. Knapp returned to the United States in 1876 and the work was then continued by native laborers. Rev. R. P. Cifre, who had studied in Newton, labored for a few years in connection with the mission, but owing to the defection of the native laborers and other discouragements, the work which at one time had seemed so promising gradually dwindled away, and the young and growing churches in the places mentioned above practically disappeared.

In 1885 the Union had but one missionary laboring in Spain, Rev. Eric Lund, of Sweden, who had begun work in Barcelona, in the northeast. Since that time this has been the

SR. FRANCISCO BARDOLET.

SR. RICARDO ANGLADA.

MR. OLOF DUREN.



REV. ERIC LUND.

SR. GABRIEL ANGLADA.

BAPTIST LABORERS IN SPAIN.

headquarters of our Baptist Mission in Spain, and it has extended from this point in various directions. Much work was done in publishing tracts and distributing portions of Scripture, and a few converts were gathered. In 1886 Mr.



MRS. MARIN.
(An American lady.)

REV. MANUEL C. MARIN.

A SPANISH LADY.

Lund was joined by Rev. Manuel C. Marin, a native of Spain, and a graduate of Colby University and Newton Theological Institution. Within recent years these brethren have adopted new features of evangelistic work, by which series of meetings are held in different villages, and the few converts gathered are organized into small, independent churches, and one of

the members in each placed over them as a leader. The aim of Mr. Lund is to follow the Pauline methods, in preaching the Gospel where Christ is not already named. These simple methods have been largely successful. Great crowds are gathered to the meetings, and in almost every place where they are held a few converts are received. These small, detached bodies of Christians have shown remarkable vitality and stability in a small way. A little paper is published by the mission, called the *Eco*, and at the last reports there were in Spain, besides Rev. Eric Lund and Rev. M. C. Marin, six native preachers supported by the Missionary Union, and ten other brethren who preach occasionally. Eighteen were baptized in 1893, and there are now six small churches with from five to twenty members, the total number being nearly ninety.

Protestant missionary work in Spain has to encounter many and great obstacles in the bigotry of the priests and the ignorance and indifference of the people; but with the new development of work on evangelistic lines there appears to be encouragement to continue to labor for this people, the work of the last few years having given continually growing encouragement. The mission is now wholly confined to the north-eastern part of Spain, in the general vicinity of Barcelona.

THE MISSION IN GREECE.

THE American Baptist Mission in Greece sprang from the same impulse as that which led to the establishment of the Telugu mission in India. In 1835, the Triennial Convention, finding itself with a surplus in the treasury, at the meeting in Richmond authorized the Board to establish missions in all fields presenting a favorable opening. A mission was accordingly begun in Greece. Rev. Horace T. Love and Cephas Pasco were ordained in Providence Sept. 8, 1836, and arrived at Patras Dec. 9, 1836. The government granted them permission to circulate the Bible and to preach the Gospel, and they were soon able to open a day school and a Sunday school. In 1839 Mr. Pasco was obliged to leave the mission and Miss Harriet E. Dickson was appointed. This year also witnessed the beginning of Sunday services in Greek, conducted by Mr.

Love. In 1840 the mission was removed to Corfu, and August 12, of that year, the first convert, who very appropriately bore the name of "Apostolos," was baptized by Mr. Love and employed to assist him in the missionary work. Rev. R. F. Buel and wife joined the mission in 1841, and in 1842 Mr. Love was compelled to return to the United States. Before his departure two more were baptized. In February, 1844, the mission received a strong reinforcement by the arrival of Rev. Albert N. Arnold and his wife and Miss S. E. Waldo at Corfu. Mr. Buel removed to Piraeus, but the mission at that place was brought to an end in 1847 by the arrest of Mr. Buel and his imprisonment. There were only five church members connected with the mission at that time, and after fourteen years of labor so little fruit had been the result that it was a question whether it would be wise to continue it. Yet the work was still maintained in the face of much opposition by the Greeks, one native assistant being compelled to leave his native land to escape the fury of his enemies. In 1852 the church had increased to fifteen members, but both Mr. Arnold and Mr. Buel returned to the United States in 1855. Mr. Demetrius Z. Sakellarios, the only assistant in the mission, continued his labors until April 1, 1856, when the work in Greece was suspended for fifteen years.

In 1871 Rev. George W. Gardner, D. D., and Rev. D. W. Faunce, D. D., visited Athens and recommended resuming missionary work in Greece. Mr. Sakellarios, who during the interval had visited America and engaged in study at the Newton Theological Institution, was appointed a missionary by the Executive Committee of the Missionary Union. He had married a Miss Edmands, of Charlestown, Mass., and they established themselves in Athens. In the succeeding years considerable interest was shown in the preaching of the Gospel and encouragement was received from intelligent residents of the city. The professors and students in the University in Athens frequently attended the services, but few left the state church in order to identify themselves with the Baptist Mission. There were some conversions, and a small church was gathered in Athens by Mr. Sakellarios, whose support was continued by the Missionary Union. But the definite results of his labors seemed to be so small that, while having high esteem for his

faithful and laborious services, it seemed wise to the Executive Committee, in 1886, to recommend a discontinuance of the mission in Greece. Mr. Sakellarios continued his residence in Athens, and maintains services in his own house, but there appears to be nothing in the condition of the people or the mission to encourage an expectation that the Greeks are prepared to leave their national faith for a more evangelical body and belief. The Greeks are, many of them, of high intelligence and devoted to learning, but pure spiritual religion apparently has but little attraction for them.

THE GERMAN MISSION.

GERMANY has always been a fountain-head of religious reform. Even through the dark ages there were men in small communities, in various parts of the German states of Central Europe, who stood far above the surrounding ignorance, and who maintained a general adherence to the truth. The ideality and independence of the German character have always supplied sources of light from which have streamed out the rays which brightened the darkness of the surrounding ignorance and superstition. The Reformation served to bring to light scattered religious communities, which naturally were in great sympathy with the new movement begun by Luther. But they surpassed him in the freedom of their thought and in their advancement toward the pure and simple doctrines of the Scriptures. From that time the modern history of the Baptists in Germany might be said to begin; and yet these Baptists of the fifteenth and sixteenth centuries, while doing much to prepare the minds of the people, are not really the lineal ancestors of the German Baptist churches of to-day. The Baptist churches of all Central, Eastern, and Northern Europe, at the present time, may be traced back more or less directly to a little band of seven, who were baptized at Hamburg in the night, by Rev. Barnas Sears, D.D., of Boston, April 12, 1834. The leader of this little band was Johann G. Oncken, who became the apostle of the modern Baptist movement in Germany; and by his labors and those of others who joined him, this movement has extended throughout the whole

of the German Empire, as well as to all parts of Central Europe where German people are found.

In 1836 fourteen were baptized, one of whom was Rev. Julius Köbner, a native of Denmark, a man of education and



REV. JOHANN G. ONCKEN.

high ability who became the founder of Baptist work in Denmark, and was for many years pastor of the church in Copenhagen. In the spring of 1837, Mr. Oncken visited Berlin, and several were baptized, among whom was Rev. Georg W.

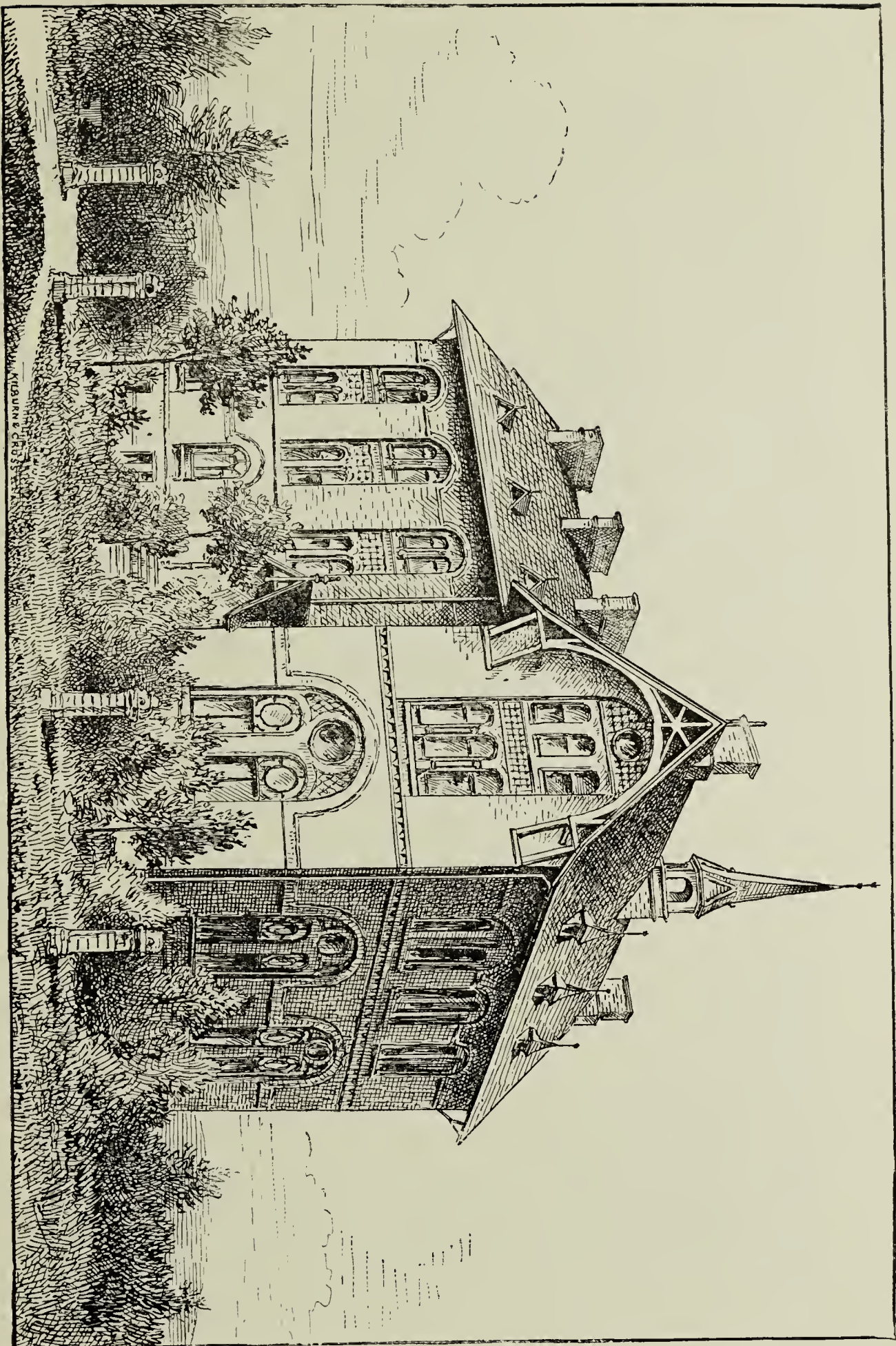
Lehmann, who afterwards was pastor of the First Baptist Church in Berlin for more than forty years. The success of the Baptist movement early attracted the attention of the authorities of the Lutheran church and the public officials, and persecutions began. Mr. Oncken was imprisoned, and suffered the loss of his worldly goods. Remonstrances were made by the President of the United States and others, and legal persecution ceased. But the same spirit continued among many of the clergy of the state church, and numerous petty persecutions have been visited on the Baptists of Germany even to the present time.

The first meeting of the German Baptist Conference was held in Hamburg in January, 1849, representing about thirty churches and 2,800 members. Within a few years the Baptist movement had extended to Russia, Denmark, Switzerland, Lithuania, Silesia, and Poland, and the work had become so strong that the question was raised whether American Baptists might not now withdraw their contributions, and leave the Baptists of Central Europe to self-support. But it was resolved rather to continue the work with greater force. Mr. Lehmann collected five thousand dollars in England, which, with the local collections, built twenty-one chapels where they were greatly needed. Twelve young men who had been instructed at Hamburg for seven months were ordained on one day, Sept. 12, 1859. In 1865 a colony of German Baptists was sent out to South Africa, which now has about 800 members in eleven churches; and the same year Baptists exiled from Russia settled in Turkey. Baptist work extended to Bulgaria in 1866, and to Holland in 1869. In 1875, the government of Prussia recognized the existence of Baptist churches, and passed an act for their incorporation, and the Baptist movement has extended throughout all the countries of Central Europe, and is becoming year by year more important, influential, and successful.

The headquarters of the movement have continued to be at Hamburg, where is the publishing house, now under the charge of Dr. Phillip Bickel, where there is also a theological seminary in which pastors are trained for all parts of this vast field, under the care of Rev. Joseph Lehmann and Rev. J. G. Fetzer. There are large churches in Berlin, and in many other of the

leading cities of the German states. In the German Empire, the work is now carried on with great freedom, and also in Hungary, Bulgaria, Switzerland, and Holland; but in Austria there are still great obstacles in the way. As the law permits no large religious assemblies (aside from the congregations of the established churches), the only religious worship which is possible to the Baptists in Austria is as they may assemble in family worship, inviting a few friends; yet in spite of this obstacle, the work has largely extended and is growing. Like all the Baptist churches of the Continent of Europe, the German Baptist churches suffer severely by the emigration of the brightest and strongest of their young men to the United States, yet they show a large increase from year to year. The members of these churches are almost entirely from the poorer classes of the people, but there is prevalent among them a great spirit of missionary activity. Their members are organized for mission work to a much larger extent than prevails in the churches of this country. They have Young Men's and Young Women's Associations, which are formed, not simply for the purpose of social and religious life, but to carry on active work in the communities in which they live. These young men and women are trained to be active in tract distribution, and in Bible colportage. Seamen's Bethels and rest-houses are opened in many places, and the lay members of the churches do a great amount of personal work and house-to-house visitation. Sunday schools are also maintained in all churches, and more than twenty thousand scholars are found in the Sunday schools of the larger Union.

As the membership of the German Baptist churches is largely from the poor, they are not able to do all that should be done in maintaining their feebleness, and in extending the movement to other needy portions of the German states. Some help is afforded to them from England through a committee, of which William Sears Oncken, a son of the founder of the mission, is a leading member. The chief outside assistance which the German Baptists receive, however, comes from the American Baptist Missionary Union, which appropriates nearly ten thousand dollars a year to assist them in their work. This is placed in the hands of a committee which has its headquarters at Hamburg, and by this committee



BAPTIST THEOLOGICAL SEMINARY, HAMBURG, GERMANY

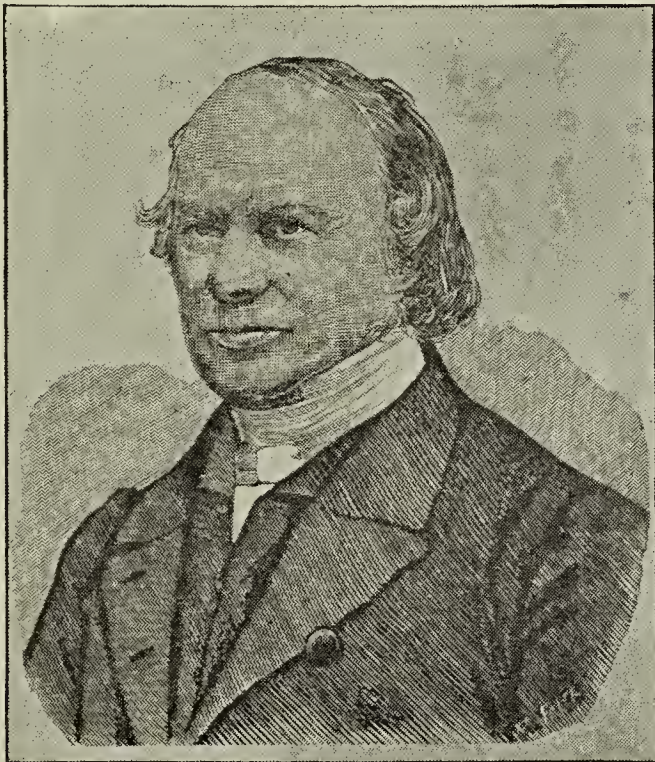
is distributed in the wisest and most economical way to promote the efficiency of the work. In all parts of Central Europe, the churches generally support their pastors, and the funds are used for the support of the evangelists and in Bible distribution, and also in assisting in the support of pastors and helpers in some of the more needy territories. A visit to any German Baptist church in the United States would readily illustrate the efficiency of the missionary work carried on among the Baptists in Germany. Not only the German Empire and all of Central Europe is benefited by this work, but in this country we are receiving much blessing by the presence of so many strong and helpful members in our German Baptist churches who have been converted in the mother country, and have come here and identified themselves with our denominational interests. This is a work in which a small amount of money produces large results, and it commends itself on every side to the support of the Baptists of America.

The statistics of the German Baptists in 1894 were, 149 churches, with 29,422 members, 300 preachers, and 21,524 scholars in Sunday schools.

THE MISSION IN DENMARK.

BAPTIST mission work in Denmark is an outgrowth of that which began at Hamburg, in Germany, and was for many years identified with the German mission. One of the earliest converts of the German mission was Rev. Julius Köbner, a native of Copenhagen. After his baptism he visited Denmark and Holstein, and labored and preached the Gospel among the people with such success that a Baptist church was organized in Copenhagen in 1839. From this place the work spread into other towns and cities of Denmark. Much persecution was encountered, but in 1842 there were 179 Baptists in Denmark, of whom 119 were in Copenhagen, the capital. The work continued with increasing prosperity, but was still identified, in all the reports of the Union, with the work in Germany, until 1888, when at the request of the brethren in that country, the appropriations of the Union were separated from those of the German mission, and since that time the

mission in Denmark has been continued under the direction of a committee of Baptist brethren in that country. There were at that time about 2,300 Baptists in Denmark. The work has gone on with increasing success. In 1888 the number of baptisms amounted to more than ten per cent of the membership. 1889 was the best year of the mission, 249 being baptized. The years since have been fruitful, and the



REV. JULIUS KOEBNER.

church in Copenhagen has between six and seven hundred members. In 1894 there were reported in Denmark 70 preachers, 25 churches, 3,165 members, of whom 239 were baptized in 1893. There were also 3,880 scholars in the Sunday schools, and the contributions of the Baptists in Denmark amounted to \$11,847.50. The Denmark mission is enjoying continually increasing prosperity, and the Danish Baptists are among the most aggressive, intelligent, and earnest of those of the same faith on the continent of Europe.

THE MISSION IN SWEDEN.

THE history of Protestantism in Sweden is a glorious record. The Swedes have always devoted themselves to their religion with the same ardor and impetuosity which has characterized them in war and in civil affairs, and the type of religion which has been developed in that country has partaken of the noble, free, and manly traits which are such prominent features of the Scandinavian character. When Christianity was introduced into Sweden, the people gave themselves to the new religion with the large and generous freedom that they had shown in the worship of Thor and Odin and the other deities of their ancient Valhalla. The same magnanimity of spirit has characterized the Swedes in all their relations to religion. In 1593, the Lutheran church became the established church of Sweden, and thus early did the Swedes as a nation enroll themselves on the side of a free people and a pure gospel. The fact that the latter years of the Lutheran church have been marked by formalism and sometimes by persecution does not detract from the grandeur of the devotion which was shown by the Swedish nation in giving itself so unreservedly to the new and rising cause of Protestantism.

The same freedom and largeness of nature which was shown in the espousal of the Protestant cause can be traced in the rise of the dissenting movement in Sweden. It came in as a protest against the coldness and formalism of the established church; and to the credit of the Swedish people, be it said, that the dissenters have never been subjected to those severe persecutions which have followed the seekers after truth in the more southern nations of Europe. Owing to the peculiar character of the laws regarding religion in Sweden, the dissenters of all classes are still nominally members of the established church; and while they have suffered many vexatious minor persecutions in different localities, yet, as a whole, at the present time they are allowed to carry on their worship and work without serious obstruction on the part of the state officials or the authorities of the state church. The dissenters, in Sweden, are chiefly divided among three bodies, — the Baptist, the Free Church, and the Methodist. Of these, the

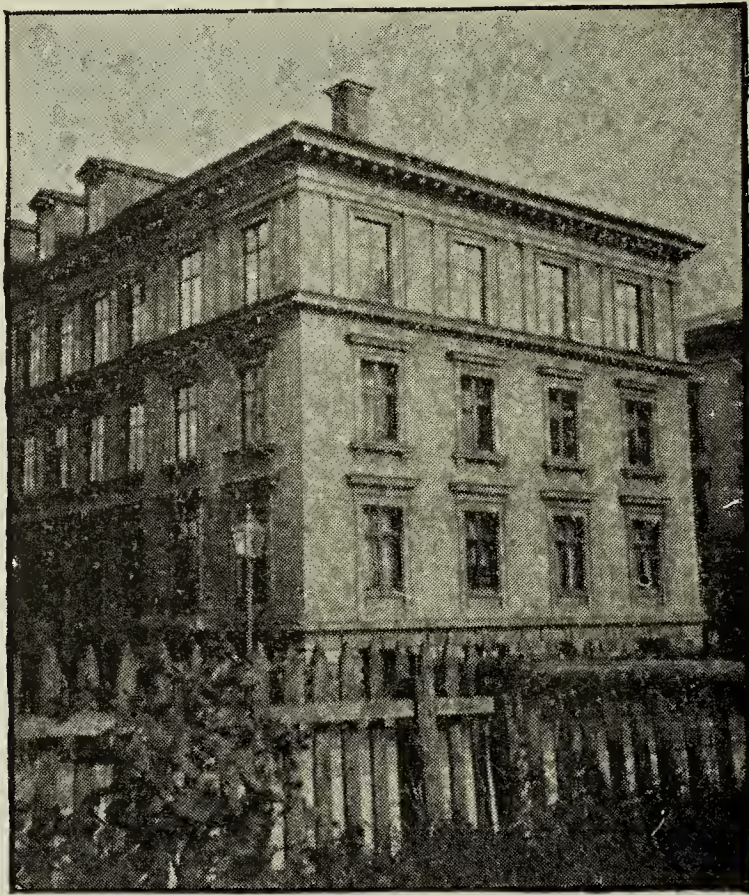
Baptists are by far the most numerous, and probably outnumber all the rest of the dissenting people in Sweden together.

Baptist work in Sweden is the offspring of the Baptist movement in Germany, which was started by the honored J. G. Oncken in Hamburg. The chief agent in the founding of the Baptist mission in Sweden was Rev. Andreas Wiberg who was brought to Baptist views by the influence of Mr. Oncken and his companion, Mr. Köbner; but the real origin of the Baptist mission in Sweden was at the Mariners' Church in New York City, where a young Swedish sailor, Mr. G. W. Shroeder, was converted. With a Mr. F. O. Nilsson, another Swedish sailor, also converted in New York and baptized by Mr. Oncken in Hamburg, in 1847, he began Baptist work in Sweden. The appearance of Mr. Shroeder on the platform, at the annual meeting of the Baptist Missionary Union at Philadelphia, in 1892, was a most interesting feature. The First Baptist Church in Sweden was organized Sept. 21, 1848. The early Baptist laborers suffered considerable persecution; Mr. Nilsson, having been ordained in Hamburg in 1849, was banished from Sweden in 1851 and came to the United States; but in 1851 there was a church of fifty-eight members in Sweden, and in 1852 that one church had become four.

The prosperous beginning of the Baptist Mission was a promise and pledge of the great success with which it has been carried forward until the present time. Large annual accessions have marked its history, and a steady and rapid growth in all branches. In common with the other Baptist churches in various countries on the continent of Europe, the churches in Sweden have suffered much from the loss of many of their best and most valued members by emigration; but the places made vacant have been continually replaced by others, and the mission has gone forward in a career of uninterrupted prosperity. In 1855, Mr. Wiberg was appointed to labor in Sweden by the American Baptist Publication Society, and the work was continued in the name of that society until 1865, when it was transferred to the American Baptist Missionary Union.

One of the most influential factors in the strong and vigorous work of Baptists in Sweden has been the Bethel Theological Seminary at Stockholm, opened Oct. 1, 1866, from which

have gone forth young preachers who have carried the pure gospel of the New Testament to all parts of the kingdom. Rev. Knut O. Broady has been president from the first. The seminary has always been characterized by a spirit of most ardent and active evangelism and has been the pride and joy of the Swedish Baptist churches. A building has been provided, and through the efforts of a generous Swedish Baptist



BETHEL SEMINARY, STOCKHOLM.

in Chicago, supplemented by the noble and self-sacrificing Baptists in Sweden, it will soon have a substantial and necessary endowment which will enable it to carry forward its grand work yet more effectively for the gospel of Christ.

Baptist work in Sweden has received much aid from religious literature. At a time when public preaching was prohibited, Baptist tracts and papers could be circulated freely throughout the kingdom. The early connection of the mission with the

REV. J. O. HAMMERBERG.

REV. A. E. BACKMAN.

REV. ØRLOF LARSEN.

REV. J. A. YADER.



REV. KNUt O. BROADY, D. D.

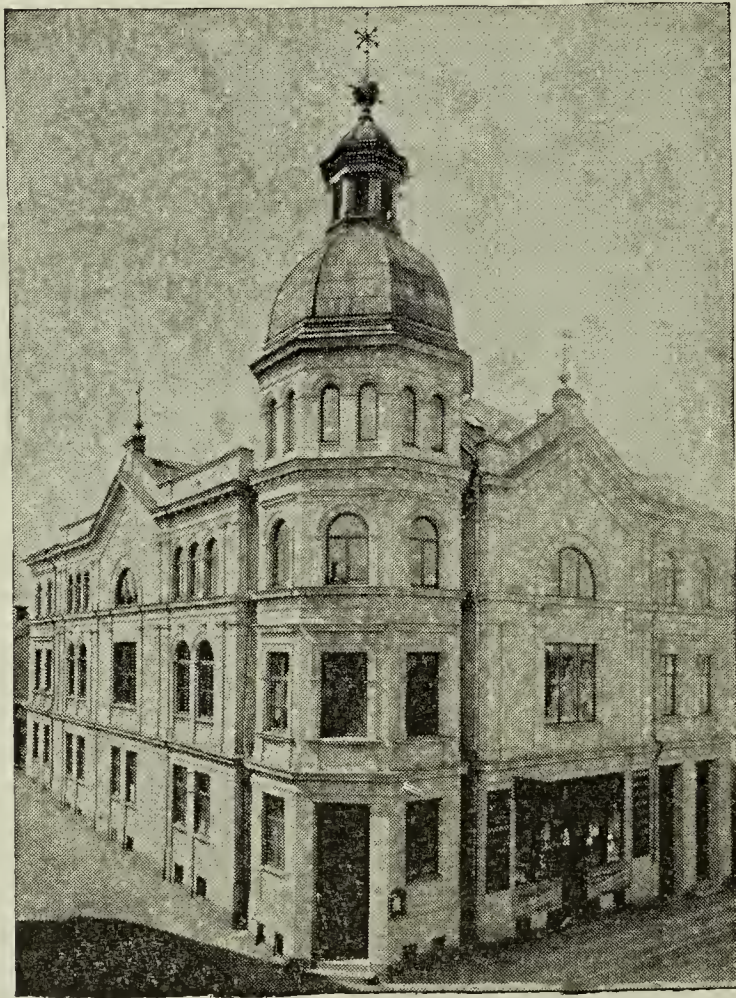
REV. ARVID ULLMARK.

PROF. ADOLPH DRAKE.

REV. T. TRUVÉ.

SOME BAPTIST LEADERS IN SWEDEN

Publication Society fostered this form of work. Mr. Wiberg started a paper called the *Evangelist*, in 1856. In this same year also the Missionary Union of the Baptists in Sweden was formed. It carries on both home and foreign missions. The rapid progress of the work in Sweden has largely been under the direction of this Union, and missionaries are supported by it in China and on the Congo in Africa.



BAPTIST CHAPEL AT NORKOPING, SWEDEN.

The Baptists in America have greatly profited from the mission in Sweden by the reception of large numbers of active and useful laborers who have come to our shores. These are found not only in the strong and vigorous Baptist churches scattered all over our country, but in the large number of faithful and devoted members who have united with Baptist churches in multitudes of places where separate

churches for Swedish people do not exist. The connection between the Swedish Baptists in America and in Sweden is very close and tender. Those in this country contribute largely and generously for the support of Baptist missions in Sweden as well as all missionary work in our Baptist body. The same noble spirit which led Gustavus Adolphus and his army to give themselves for the salvation of Protestantism in Europe is still strong in the Swedes, for the progress of truth and for the advancement of the Kingdom of Christ throughout the world. Although they have grown to a large body, yet the Baptists in Sweden still need the aid of their brethren in this country in order to carry on their work in the most effective manner. The losses through emigration keep them from acquiring the strength which would be the natural reward of their earnest labors. The American Baptist Missionary Union contributes about \$8,500 annually to assist the Baptist Mission in Sweden, and the claim of this mission upon the Scandinavian Baptists of this country, as well as upon Baptists as a whole, is strong, and the small amount of money which is invested produces large results for the glory of God and the triumph of His Kingdom.

THE MISSION IN NORWAY.

BAPTIST work in Norway is also an offshoot of the German Baptists, who had a colporter laboring in that country in 1842. It was afterward for some time carried on with the assistance of the English Baptist Missionary Society, but owing to the pressure of their work among the heathen, the English Baptists withdrew from Norway several years ago. In 1868 there were two hundred members in the few Baptist churches, one of which was at Tromsø north of the Arctic Circle. Little outside assistance was received by the Baptists in Norway after the withdrawal of English Baptist funds, until in 1890, when an application was made for assistance to the American Baptist Missionary Union. The request of the Baptist brethren in Norway was received with favor and a committee was organized, consisting of Baptists in Norway and in this country, to assist the Norwegians in carrying on work

in their country. The appropriations are not large, but the small assistance which is afforded enables the committee to maintain a considerable number of Baptist laborers among the weak churches in Norway. The work in Christiania under Rev. E. S. Sundt has been especially promising, and active labors are maintained all through Norway from the north to the south. In 1894 the statistics of the Baptist work were 16 preachers and pastors, 27 churches, with 1,961 members, of whom 280 were baptized in 1893.

THE MISSION IN FINLAND.

BAPTIST work in Finland was a direct offshoot of that in Sweden, Rev. Eric Jansson, the founder of Baptist work in Finland, having first labored in connection with the Swedish Baptist mission. The first to be baptized in Finland were a brother and sister named Heikel, whose father was professor in the University of Abo. They received the ordinance July 14, 1868, on the shores of the Baltic Sea. The mission was for several years reported in connection with the Swedish mission, but with its growing importance it has been given a separate place in the reports and appropriations of the Union. The work in this extreme northern border appears to be one of much promise. In 1892 the Baptists of Finland obtained lawful rights to exist as a Protestant community. This has greatly encouraged them and enabled them to extend their work. A school for the training of preachers has been started, a paper is published, and the Finnish Baptists are greatly in earnest in their work. The population of Finland numbers 2,412,135, and the people have many admirable traits. The reports of the mission for 1893 give 10 preachers, 21 churches, and 1,329 members, of whom 152 were baptized during that year.

THE MISSION IN RUSSIA.

BAPTIST work in Russia, like that in Sweden and Denmark, and all the countries of Central Europe, is an outgrowth of the Baptist movement, which began with the baptism of J. G. Oncken and six others at Hamburg, April 22, 1834. In 1851,

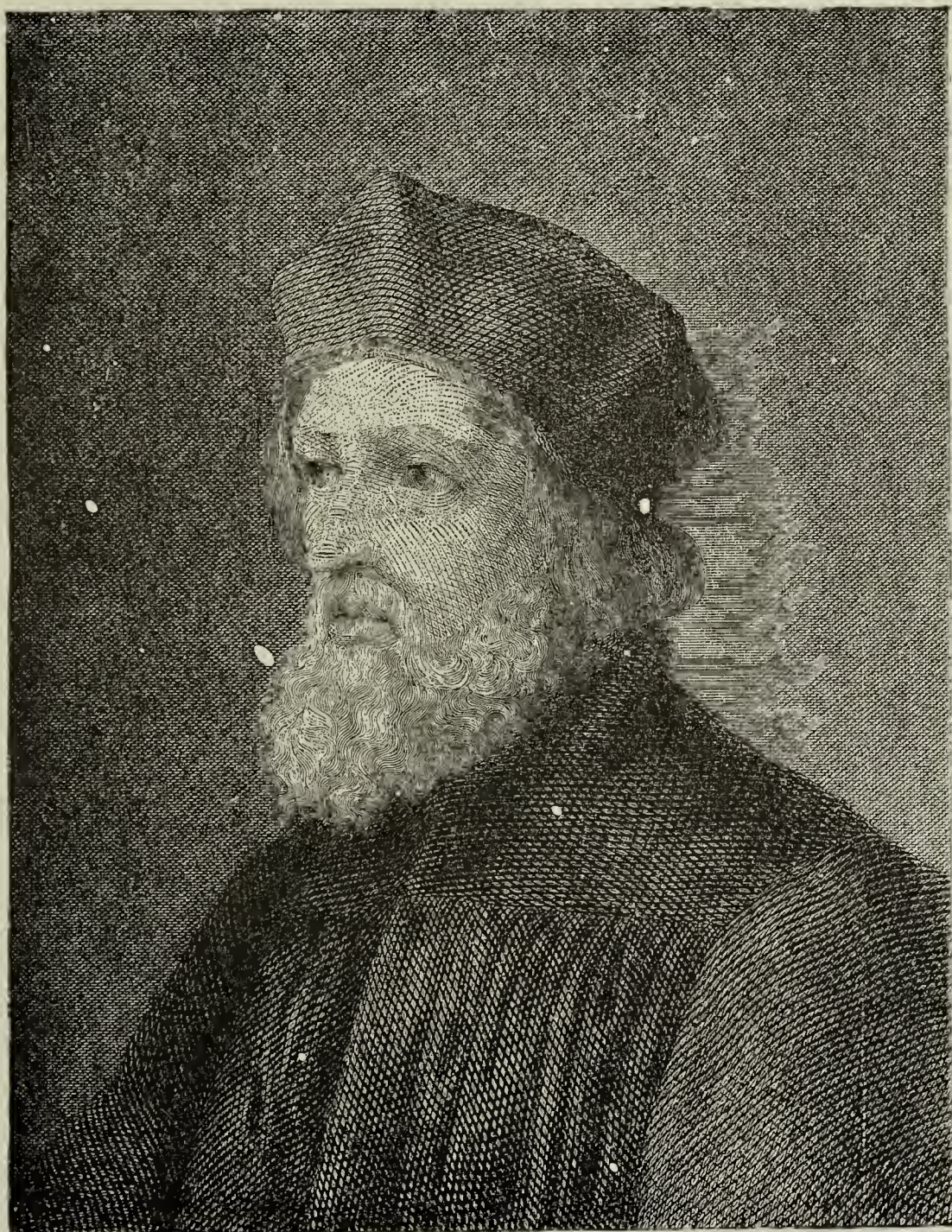
some efforts by German Baptists were made on behalf of their fellow countrymen who had settled in the south of Russia, but such were the difficulties of the work, that the first Baptist house of worship in Russia was not built until 1872. The work, however, was entirely identified with the German mission in the reports to the Union, until 1888, when, owing to the regulations of the Russian government, forbidding religious work to be carried on in that country in the name of foreign organizations, the Baptists in Russia withdrew from the German Baptist Union, and formed a "Bund" of their own, and the appropriations of the Union for mission work in Russia, have since been separated from those of the German mission. At that time, there were in Russia 34 churches, with 44 pastors and evangelists, 12,371 church members, and 82 Sunday schools; 850 were baptized in 1887.

One of the most painful features, in connection with Baptist work in Russia, has been the severe persecutions which the people of that name have been compelled to endure in common with all dissenters from the Greek Catholic church. These persecutions proceed chiefly from the priests of the Greek church, who, since that is the established or national church, make use of the officers of the government to carry out their bigoted and cruel plans for the suppression of all religious worship and opinions not in accordance with the views of their church. Exile and imprisonment are frequently resorted to. One of the first Baptists to suffer from this persecution was Rev. Mr. Pawloff, who was banished from his home in Wladikawkas to Orenburg in Siberia. During the last few years, many others have been banished. Whole churches have been arrested, clad in prison garments, and amid great suffering compelled to travel as prisoners with loathsome and evil companions into the Transcaucasian country or into Siberia. Many Baptists are now found in this sterile and desolate land. Some have even been driven to its far borders; and a few of the brethren of our own faith are at this very time dragging out a miserable existence amid the degraded and ignorant savages of northern Siberia. In one instance, an entire Baptist church in the Baltic provinces decided to emigrate to South America. All sold their property and closed up their business affairs, and the richer helping the

poorer, they left their dearly loved homes to find a place in a more hospitable land where they could worship God according to the dictates of their own consciences. The scenes of their departure from their home were exceedingly affecting, and as they sailed away they sang hymns to God, while the tears were streaming down their faces. They are now in South America and have formed two churches, which have received much countenance and help from the missionaries of the Southern Baptist Board in Brazil.

One of the severest trials which the Baptists of Russia are compelled to suffer is the separation from their children. By a law made a few years ago the officials and priests are permitted to take from their parents children of dissenting families who refuse to have them baptized into the state church. The children thus torn away from their parents are placed with Greek Catholic families or in nunneries, to be brought up in that faith. No words can express the grief and suffering which have thus been entailed upon the Baptists of Russia. Multitudes of families have been rent asunder and entirely broken up, the children placed in the care of those committed to the national church, and oftentimes the parents exiled to Siberia or banished to the central states of Europe. The condition of the Baptists in Russia calls for the deepest sympathy of all who are interested in the pure truths of the Gospel of Christ.

Notwithstanding these severe persecutions the work has continued to advance with a large prosperity. While the church in St. Petersburg, founded in 1875, has not grown to any very great degree, yet in the Baltic provinces and in the south of Russia the work has gone on, even amid famine and persecution, and in 1894 there were reported in connection with the Baptist churches in Russia 90 preachers, 67 churches, 17,041 members, of whom 1,067 were baptized in 1893, and out of their poverty they contributed \$17,690.20, or about one dollar each for the support of the Gospel. All the outside aid which the Russian Baptists receive comes from the American Baptist Missionary Union, which appropriates less than \$3,000. This money, however, goes very far to assist them in carrying on their work amid their great trials and persecutions.



JOHN HUSS OF BOHEMIA,
A Martyr for the Gospel before the Reformation.



ROMAN CATHOLIC SHRINE IN BOHEMIA.